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The ANSGAR LUTHERAN

Much and Too Little...

A Soliloquy in a Cornfield

By Edwin Moll

Former Director of Near East Branch of Lutheran World Federation

As summer in 1955. I was a guest in a typical American farm-home in the middle-west. The frame house, immaculately white and with spacious verandas, had been enlarged from time to time as the family grew. It lay well back from the highway. In the rear it was flanked by barns and sheds, on either side by noble oaks and in the front by a well-manicured lawn with beds of petunias, dahlias and other seasonal flowers. Circling around the mail box by the side of the road on sentry duty was a group of stately bright-colored hollyhocks. Half-a-mile down the road on the outskirts of a village stood a small, new, architecturally correct brick church with white trim. The bulletin board bore the sign "Evangelical Lutheran Church of the Resurrection" and below it as aphorism for the week:

"That man may last but never lives

Who much receives but nothing gives"

which is much in character with the countryside throughout the vast middle-west.

A Successful Family

A typical, too, was the family of my host and hostess. Now well past middle-age, it was easy to see from their weather-worn, seamed faces and toil-toughened hands that they had battled their way to moderate prosperity through long years of wrestling with the soil. Droughts and floods, storms, depressions and plagues had only temporarily halted them in their determined life drive. Now they were successful; so successful that the machine shed stood two tractors and up-to-date farm equipment, milk was drawn from a herd of Jersey Holsteins by ingenious mechanical devices, a '54 Ford stood in the driveway, the oldest son John had graduated from the School of Agriculture at the State University, William was a senior at the Theological Seminary, Mary and Alice were at one of our Lutheran colleges and Jimmie was the star quarterback in High School. Next year he would go to college. Gleaming electric appliances had taken the drudgery out of

housework. Even the farmer's wife may watch television while machines do the dishes and the laundry. On the mantle-shelf in the large living-room were several boxes of envelopes for the weekly contributions to the Kingdom of God.

So felicitous a condition prevails, in varying degrees, almost everywhere in the United States—not only among farmers but also factory-workers, tradesmen, business and professional people. Never have we had it so good. Never has any nation on earth had it so good. This is indeed a halcyon era in our history.

As the blood-red sun, precasting another scorching day, dropped below the horizon I wandered down the road and drifted into a cornfield. The evening breezes were rustling their lullabies among the yellowing leaves. The cobs were full and fat upon their stalks. This would be another in a succession of bumper crops. And—strange as it may seem—this very abundance would greatly aggravate an already acute and harassing problem—the problem of surpluses.

Too Much of Plenty

The stump of an old oak importuned me to take a seat and yield myself to reflections that clamored to take clear-cut form. Between corn-field and village stood long, precise rows of circular galvanized-iron, government-owned bins and granaries and several long, rectangular warehouses. The waxing moon washed them in a soft silvery glow. They were filled to bursting with surplus corn and had so been for several years. Up and down the middle-west this is a common sight.

Surpluses: What was it that I had read in the New York Times, Sunday November 13, 1955 "...warehouses bulging with surpluses. The Commodity Credit Corporation—the Government's banker for the price support system—had \$7.3 billion tied up in them in September. Surpluses are costly. C. C. C. losses—through storage charges and sales at less than cost—amounted to \$1,280,-

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News and Notes



Some of the 70 members received by Olivet Lutheran Church, Inglewood, Calif., Dec. 18, 1955

Chicago, Illinois. Mr. Jens Mikkelsen, a faithful member of Golgotha Church for 28 years, was called from this life, suddenly on Wednesday morning, February 1, having suffered a heart attack. Funeral services were held at the Golgotha Church by Pastor Fred C. M. Hansen on Saturday, February 4th, and Mrs. Stella Booher rendered three appropriate vocal numbers.

Pastor Hansen's sermon was based on II Cor. 5, verse 1—"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens." He gave tribute to our beloved friend, who, as a quiet, consecrated Christian, had walked among us as a witness for his Lord, and had won many loyal friends. Mr. Mikkelsen held the esteem and respect of all who crossed his path.

He served many years on the church council, and we remember him for his kind disposition, his willingness to serve in the work of the Lord wherever he could be used, and his faithful attendance every Sunday at church services. He followed the work of his church and synod with keen interest, and his viewpoint and decisions were sound and sincere—the result of meditation and quiet hours of thought.

Mr. Mikkelsen was born in Denmark, August 19, 1880, came to this country at the age of 23, and was married to Sofie Hansen in 1905. There

are four children, namely Jack of Heron Lake, Minn., Mrs. Julia Hansen of Oshkosh, Wis., Mrs. Anna Andersen of Chicago, Ill., and Mrs. Marie Larsen, wife of Pastor Stanley Larsen of Exira, Iowa.

Mr. and Mrs. Mikkelsen have spent the greatest part of their life in Chicago, but lived in Denmark from 1914 to 1924, and have farmed in Westbrook, Minn., and Humboldt, Iowa for some years also. Mr. Mikkelsen was in the trucking business in Chicago, from which he retired some ten years ago.

Mr. and Mrs. Mikkelsen were privileged to celebrate their Golden Wedding last June 22nd, with all of their children and grandchildren, as well as a host of friends. God gave them a rich life together, and therefore the loss is so great for Mrs. Mikkelsen, who mourns him deeply.

Graettinger, Iowa, Arthur W. Sorensen, pastor. The past year has been a good one with a number of forward steps taken by the congregation. A third morning worship service was added and proved to help the average attendance. Additional property was purchased in the form of a basement home and quarter block lot across from the church in town. This will give temporary but immediate additional education space for the Sunday School. The women's groups of the congregation

which included two Ladies Aids, and the Dorcas Mission Society have organized into one new organization called the St. Paul's Church Women. This new organization will carry on both the local and mission work of the women having one general meeting month. There are also seven circle which meet each month and are a part of the larger Church Women's group. All women of the church are members of this organization.

The Planning and Survey Committee received approval from the congregation to take a poll of the Lutheran people of Graettinger to determine their opinion on a future merger of the two Lutheran churches in Graettinger. The proposed date of such a union with the ELC congregation here was set at Jan. 1, 1960 when the Synods are expected to merge. Although the results of the poll are not yet shown we believe the step indicates faith in the larger union to take place and proves the practical advantage of such a merger.

ITINERARY FOR MARGARET NISSEN

Miss Margaret Nissen, Missionary Sudan, Africa will visit the congregations of the North Dakota-Montana District. Following is her planned itinerary:

Luverne, Friday, February 24th.
Kenmare, Nazareth, Sunday a.m. February 26th.

Kenmare, Trinity, Sunday p.m., February 26th.

Norma, Zion, Tuesday, February 28th.
Bowbells, Wednesday, February 29th.
Flaxton, Thursday, March 1st.

Westby, Danneville and Emmaus, Friday March 2nd.

Froid, Ebenezer, Sunday a.m., March 4th.

Sidney, Pella and Brorson, Sunday p.m. March 4th.

May the Lord bless our missionary visit among us. Let us look forward to these meetings with prayer and expectancy.

Edwin W. Petrusson
District President

Edmore, Mich. The Board of Trustees of the Lutheran Home for the Aged, Edmore, Michigan, has recently reorganized. The new treasurer is Mr. Pearl LaClear of Sidney, Michigan.

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Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

A GREAT AGENCY MEETS

Members constitute the voting body, yet when they meet a meeting is called a convention, and reporters from important daily newspapers of the land attend the convention. There are some observations from the National Lutheran Council's annual meeting held at Minneapolis, Minn.,

When you walk into a small room with only 34 voting members and some 20 staff members, you may think this is an important meeting. But these 34 voting members represent two-thirds of Lutheranism in the United States. For eight different Lutheran bodies in a number of different fields.

The National Lutheran Council is an agency in which Lutheran bodies cooperate in work they could not do if they did not cooperate with one another. This work started on a small scale during the first year. During the past 38 years the council has been undertake many problems for the Lutherans in America. A report of 358 mimeographed pages constitute the work of the 1955 activities.

Amazing to note the scope of the agency. One session dealt with the problem of securing Lutheran chaplains for the armed forces. At present 477 Lutheran pastors are chaplains, but more are needed. The moral situation of the boys serving us in the armed forces both in Germany was discussed. The responsibility of the church was emphasized. It is estimated that by 1960 about half of the men of our church have served in the armed forces.

The report may concern itself with Lutheran Welfare work, the problem of the Lutheran refugees.

At the recent meeting at Minneapolis a group of refugees and five families were presented to National Lutheran members. It was interesting to hear their words of gratitude. One of the men spoke to us in German and said he was thankful for the Lutheran Way of Life. It was a new phrase. We are so used to hearing the American Way of Life. But in one sense this man was right for the National Lutheran Council does represent the Lutheran Way of Life in so many ways.

At one session we heard reports about the work the council is trying to do among the students at the state and national universities. There are at present over 60,000 students from these bodies at the state universities. It is estimated that this number will double in the next 15 years. Therefore we cooperate in setting up student centers at many state colleges and place among the students. This is very important. There are more Lutheran students at these institutions than at Lutheran colleges. The church tries to help during these interesting and critical college years. Lay persons serve in the student work. About 56 part-time service to this important work.

Salaries of these men are not all paid out of the funds provided by the National Lutheran Council. The local foundations share the expenses.

Welfare service is a very wide one. It also interests the Lutheran faculty members at the state colleges. More than 2,000 names of Lutheran faculty members

Another important service of the Council is in the Division of American Missions. This central office tries to coordinate the Lutheran work conducted by the eight bodies. The best known work there is that of the Regional Home Mission Committees where new fields are cleared for home missions in such a way that duplication is avoided. But this is not the only work of the Division. It has a setup Ministry to Temporary Communities.

It has studied the rural church problems as well as urban church planning. It is now establishing a study of Intercultural Outreach.

It is an interesting fact that 892 congregations have been established the past ten years in the participating bodies.

An important part of the Council's work is that of public relations. In this division the Council presents the Lutheran Church to the public. This is done through news releases and through the radio and television. A statistical and research department is connected with this division. The main work is done from the office of the Council at 50 Madison Avenue, New York, but an office at Washington, D. C. is also in operation.

The National Lutheran Council represents the American interests in the Lutheran World Federation, which is a bond of fellowship and work among most of the Lutheran churches of the world. The Americans have been very active in this work. Through the gifts of the Lutheran churches in America, foreign missions have been saved and supported. Starving people have been fed and naked have been clothed. The past ten years relief to the amount of \$48,236,895.00 has been distributed.

Our Lutheran work in Latin America is getting into a more clear pattern. The Lutherans there are beginning to find themselves and work together.

Lutheran World Action is the name given to the work of the National Lutheran Council and the Lutheran World Federation. Our synod shares in this work and just reached its quota this year. But the work must continue, and we do not believe that there is any gift that brings better returns than the gift to your Lutheran World Action. The annual budget is about \$3,200,000.00 but it is amazing what service is provided with this amount. When we look at the budget or sit in on the meeting of the National Lutheran Council we hear an echo of the Master's word who some 1900 years ago said: "Go out into the world..."

The fact that there are only 34 voting members might give the impression that this is not a very democratic convention. But the fact is that everything presented and discussed was studied with the utmost care by the councillors. We cannot believe that a greater number of delegates could have done better. The councillors are chosen according to the size of each church body. The United Lutheran Church has 15, the Evangelical Lutheran Church 7, the American Lutheran Church 6, the Augustana Lutheran Church 4, and the United Ev. Lutheran Church, The Lutheran Free Church, the Suomi Synod, the Am. Ev. Lutheran Church, have each one voting councillor.

Dr. F. Eppling Reinartz of the U. L. C. was elected president, Dr. Norman A. Menter, A. L. C., vice-president. Dr. Raymond Olson, E. L. C. secretary. Dr. Hans C. Jersild represents our church on the executive committee. Dr. Paul C. Empie is the executive director of the council.

THE SAVIOUR TEMPTED

A Lenten Meditation by Fred C. M. Hansen



Our Saviour, Jesus Christ, faced a great temptation in the wilderness when Satan tried to dissuade him from pursuing his divine given course. The temptation he faced in Gethsemane to bypass the cross was even greater. He said, "My soul is exceedingly sorrowful even unto death," and he prayed that his heavenly Father would, if possible, remove from him the cup of suffering. Here in his greatest hour of trial he fortified his soul against the agony of the crucifixion.

Much more for us must prayer be an indispensable recourse as we face temptations and trials. For us prayer is not a mere duty, but a blessed privilege. God invites us: "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me." It is our privilege to tap the inexhaustible fountain of divine love, mercy and strength for all our needs. Often we fail because we do not sufficiently avail ourselves of the help within our reach.

Joseph Scriven was right: "Oh, what peace we often forfeit, Oh, what needless pains we bear; All because we do not carry everything to God in prayer." No problem is too great for his power and none too small for his love.

Christ's Gethsemane prayer was a soul-struggle. Three times he prayed saying the same words. In the earnestness and fervency of his prayer his sweat fell as drops of blood to the ground. It was the flesh struggling against the spirit until he found grace to say, "Not mine, but thy will be done." With this resignation to his heavenly Father's will, courage and fortitude to meet the cross came to his soul. The struggle was over. Victory was won.

May we learn from Jesus Christ to pray, learn that "the effectual, fervent prayer of a righteous man availeth much." Prayer is not a mere recitation of words. "It

is the soul's sincere desire, Unuttered or expressed, The motion of a hidden fire, That trembles in the breast." True prayer is the soul's struggle, not only to obtain the desires of the flesh but even more to obtain peace and contentment in God's will.

The Lord knows what can contribute most to our happiness. It may not be that which often seems so important to us. As father knows better than the child what is best, so our heavenly Father ever mindful of the needs of our souls as well as of our bodies knows better than we possibly can what pertains to our good. We can trust him and be content with the crumbs that fall from his table, we shall not want.

Your soul has been in Gethsemane crying out to the living God, remove this cup from me. Perhaps it is some threatening illness or some "secret fault." Perhaps you prayed like the Syro-Phoenician woman, "My daughter (or my son) is grievously vexed. Have mercy on me. It seemed as if calamity would befall you, if your request was not granted. Then it was hard to say, 'Thy will be done.'" God did not take away the cup, as you asked, but gave him strength to bear the cross. God did not remove the thorn from Paul's flesh, but made his grace sufficient. God may not give you everything you want, but his grace shall always be sufficient for you who resign themselves to his will. If we have a heart of contentment, satisfied with his will, even though it is contrary to our own, we have peace, and we are happy.

Though dark my path and sad my lot,
Let me be still and murmur not,
But breathe the prayer divinely taught,
"Thy will be done."

Renew my will from day to day,
Blend it with thine and take away
All that now makes it hard to say,
"Thy will be done."

HEALING WOUNDS OF CHRIST

While Earth wears wounds, still must Christ's wounds remain,

Whom Love made Life, and of Whom Life made Pain,
And of Whom Pain made Death.

No breath,

Without Him, sorrow draws; no feet

Wax weary, and no hands hard labour bear,

But He doth wear

The travail and the heat:

Also, for all things perishing, He saith,

"MY grief, My pain, My death."

—Laurence Housman from "Healing of the Wounds of Christ"



Church News from here and there

Pastors Unfrocked As ULCA Upholds Heresy Charges

Pastors of the Northwest Synod United Lutheran Church in Minnesota were voted out of the ministry at a special convention of the synod in Minneapolis, Minn., upheld their position on charges of heresy.

Called by 155 pastors and 99 laymen, the special convention on Jan. 10-11 called to consider "irregular and disturbing doctrinal presentations" made to three young pastors in the Waukegan area of Wisconsin.

One dissenting voice was heard at the convention decided by a voice vote to unfrock the Rev. George P. Tr., 31, of Bethlehem Lutheran Church at Durham, a suburb of Milwaukee.

In a recorded ballot, the vote was 18 to 1 to depose the Rev. Victor K. Tr., 33, of Gethsemane Lutheran Church in Brookfield, also a suburb of Waukegan.

In the case of the Rev. John Gerberding, 33, of Holy Cross Lutheran Church at Menomonee Falls, who had been acquitted of heresy by the trial committee, the synod agreed that the committee's request for "administrative action" had been fulfilled by Mr. Gerberding's resignation from his pastorate and that other disciplinary measures were unnecessary.

The convention also censured Mr. Tr.'s congregation for "wilful disobedience of actions of synod" in directing him not to appear before the trial committee to answer questions and rejecting the synod's suspension of him.

A vote of 231 to 0, Gethsemane Church was admonished to review its constitution and report the result of the vote to Dr. Paul E. Bishop, president of the synod, within three months. If the congregation fail to abide by the synod's decision against Mr. Tr., the executive committee was authorized to enter upon whatever course it deems proper.

Lutheran Bishops Want No Heresy Charges, Government Does

Norway—Seven out of nine members of both theological faculties of the Lutheran Church in Norway oppose a proposal to change the law by which a woman can be appointed as a pastor against

the will of the congregation, but the government is going ahead with plans to seek repeal of the measure.

According to the Press Service of the Norwegian Institute for Inter-Church Relations, the government wants to abolish the 1938 Civil Law, which was considered a compromise in the struggle for and against women's right to be named parish pastors. It gives women the right to be named as pastors by the government, but only where the involved parish councils agree to it.

The Theological Faculty of the University of Oslo found no Scriptural reasons to oppose female ministry, but pointed out that the present set-up safeguards the inner freedom of the Church, and should be maintained as such.

The only two bishops who found no objection to the government-proposed changes were Bishop Kristian Schjelderup of Hamar, and Bishop Alf Wiig of Nord-Halogaland, the Press Service reported.

The government's chief argument in asking for a repeal of the standing Civil Law is that its limitation upon female ministers "contradicts" the Convention of Human Rights, which Norway wants to ratify without reservations, it said.

The National Lutheran Council; Its History, Program, Aims

The National Lutheran Council, which held its 38th annual meeting in Minneapolis, Minn., Feb. 7-10, 1954, was organized during World War I as a cooperative agency to further the interests and activities of the Lutheran Churches in America.

Eight church bodies with a constituency of nearly five million members, or about two-thirds of American Lutheranism, are represented in the Council. They are: United Lutheran Church in America (2,206,000 members); Evangelical Lutheran Church (961,000); American Lutheran Church (862,000); Augustana Lutheran Church (517,000); Lutheran Free Church (68,000); United Evangelical Lutheran Church (57,000); Suomi Synod (33,000); American Evangelical Lutheran Church (22,000).

Although the Lutheran Church—Missouri Synod (2,001,000 members) is not a member of the Council, it cooperates in several phases of its program, notably, the Lutheran Service

Commission, Lutheran Refugee Service and Lutheran World Relief.

Cooperation in the Commission for Soldiers' and Sailors' Welfare during World War I convinced many church leaders that the various bodies could work together and that large responsibilities—too great for any single group—could easily be borne by a common cooperative agency. As a result, the National Lutheran Council was established in 1918.

In its formative years, the Council's major efforts were devoted to the pressing problem of aid to needy Lutherans in Europe. From 1919 to 1925, more than \$7 million was raised to provide food, clothing, shelter, and spiritual care to victims of war, and to assist foreign missions cut off from their parent societies.

Again in World War II, the Council was called upon to undertake a program of emergency activities throughout the world, a program now regarded as a permanent necessity to meet both spiritual and material needs in all corners of the globe. Through its annual financial appeal known as Lutheran World Action, more than \$42 millions have been raised since 1940 among the 11,000 local congregations affiliated with the participating bodies of the Council.

In addition, \$48 million in food, clothing, medicines and other supplies have been shipped to 28 countries around the world in the past ten years by Lutheran World Relief, Inc. the material aid agency of the Council.

Don't Overestimate Student Religiosity, Lutheran Warns

Minneapolis, Minn.—The significance of increasing religious activities on college and university campuses should not be overestimated, a Lutheran student work leader warned here at the 38th annual meeting of the National Lutheran Council.

"To some extent the current wave of religiosity sweeping over the nation as a whole is reaching the campus. But religiosity here as elsewhere must not be identified too quickly with repentance unto faith," said Dr. Donald R. Heiges of Chicago, executive secretary of the NLC's Division of Student Service.

"There is obviously more religious activity in the colleges and universities today than during the previous

four or five decades," he stated, but added that "it is doubtful if students are more religiously inclined than they were twenty years ago."

He warned that today's students are "certainly somewhat less concerned about the 'ultimates' of existence than they were in the years immediately following World War II, because then the typical student was a veteran who took his studies and his wrestling with the meaning of life seriously."

According to college presidents, the freshman of today "has had no deep personal experience with the reality that every life ends and that, with all our knowing, there are earthly bounds, beyond which there is no knowing," Dr. Heiges stated.

He therefore concluded that "the twin responsibilities of every campus pastor and counsellor, conservation and evangelism, are just as difficult, or more so, to carry out effectively today as they were a decade ago."

"Self-sufficiency in the academic world is as inimical to the Gospel of Jesus Christ as it has always been," and "a clear and compelling witness to the Way, the Truth, and the Life in the colleges and universities will always require a high order of commitment and competence," he stressed.

Dr. Heiges said that the current efforts of the division to create a "total ministry to the entire campus," including faculty and general staff members as well as Lutheran and non-Lutheran students, was carried on by 530 workers.

But he added that only 56 of these workers were pastors or seminary interns devoting all or most of their time to campus work, and asserted that "Lutherans, in proportion to their numerical strength, have fewer full-time persons engaged in a campus ministry and program than any of the major church bodies in America."

The executive went on to stress that

during the past several years sion has been having "increased difficulty in securing qualified for full-time service as campus pastors are more and more reluctant to enter a campus ministry."

This, he explained, happened because pastors were unwilling "to assume the responsibilities of a service which does not include the basic elements of ministry, namely, preaching and administering the Sacraments, and also because of the marked discrepancy between the income of parish ministry and the income of a campus ministry."

NEWS AND NOTES

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The other officers remain: Harry Nelson of Greenville, President, Wm. Rasmussen of Michigan, Vice-President and Secretary, Mrs. Elvera Larson.

Cherokee Indian Mission, Okla. Mrs. Florence Lamont, known to Dana students of 50 years ago as Florence Payne, one of our Cherokee members, a charter member of the Oaks church, passed away Jan. 27, 1955 at the home of a daughter, Gardena, California, where she had been staying the last two years of her life. Her funeral services were held Jan. 31st, with burial in the Cherokee Indian Cemetery.

Mrs. Lamont received her first baptism in the Moravian Mission at Cherokee. After having attended school at the Cherokee Female Seminary, Tahlequah, Okla., and then at the Cherokee College, she returned to teach for several years in our Oaks Mission School, spending a few years after her marriage, she and her husband took over the general store in the village of Oaks, and at the same time she became Oaks postmistress. In this position she held for 32 years until 1953 when she retired.

Mrs. Lamont loved her Oaks church, not only at home but at large. She enjoyed attending our synodical conventions, where she met many friends, and it was a privilege to spend one day at our convention last June in Lynwood. For many years she was one of our faithful day school teachers. She also served on the church board as secretary. This position is now held by her daughter. During her many years of Christian service both in church and community, she won many friends, as was evidenced by the many people who attended the funeral service. We will miss her, but we give our Oaks church and

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THE LIVING WORD

By Luther A. Weigle

"Conversation" is behavior

The word "conversation" in the King James Version of the Bible always refers to conduct, behavior, or manner of life, and is never used in the sense that it has today as a term for the give-and-take of talk. "The end of their conversation" (Hebrews 13:7 KJ) is now translated, "the outcome of their life" (Revised Standard Version). The "vain conversation received by tradition from your fathers" (1 Peter 1:18 KJ) is "the futile ways inherited from your fathers" (RSV). Lot is said by the King James Version (2 Peter 2:7) to have been "vexed with the filthy conversation" of Sodom and Gomorrah, but it means that he was "greatly distressed by the licentiousness" of these cities. The injunction to the Christian wives of unbelieving husbands expressed in the King James version of 1 Peter 3:1-2 is confusing to the reader of today: "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." That conveys the impression that these wives are to talk their husbands into becoming Christians, though it seems strange that husbands are to behold the conversation rather than listen to it, and one

can only wonder what being coupled with fear has to do with it. But there is no word in the Greek for "coupled," and no justification for dragging it in; the word "fear" stands for the reverent fear of God which is the mark of a good Christian; and the "conversation" of these wives is their behavior. The Revised Standard Version translates the passage: "Likewise you wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without a word by the behavior of their wives, when they see your reverent and chaste behavior."

Writing to the Corinthians Paul, referring to himself as "we," expresses rejoicing in "the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." (2 Corinthians 1:12 in the King James Version). Note how much more clearly this reason for rejoicing is expressed in the translation of the Revised Standard Version: "the testimony of our conscience that we have behaved in the world, and still more toward you, with holiness and godly sincerity, not by earthly wisdom but by the grace of God."

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen
Viborg, South Dakota



A Domestic Science Class

A DAY IN THE OFFICE

By Miss Helen M. Jacobsen, Sudan

"Salama aleikum" were the words that broke the silence of the room where I was working at my desk. "Aleikum salama, come in." It was Kashala, our night watchman, with his stick as usual. He had finished his work for the day—or should I say, the night—and he would now go home to rest. He has been at the girls' school for 8-10 years. Sometimes one wonders if he really is a help, because he is old and fragile looking, he limps with the one leg, and I doubt if he can run. But, still, he is a help; the children know he is around and sleep more soundly because Kashala is there. We are so glad for him. If we have been out at night to our weekly Bible study, or for another occasion, it is so nice to have him sitting on the steps with his small lantern when we come home. We can see his light from far off. We do know Kashala is there.

Kashala likes to sit and visit—he also likes to ride in the car. So he asked about my going to Lamurde, or for that matter anywhere, if I should go there soon to inspect the school. But I had no intention to go just yet, then I explained that I should visit Pella first. It is about 125 miles northwest of Numan. He had never been to Pella, although he had heard about it. He wondered about the type of land one found there. I told him about the surrounding hills, and how Pella lay in a valley. It was there too, some old men were baptized a few years ago. He had heard about them and it had become an inspiration for him to continue with his instruction towards baptism. But learn all that he should was not easy. Our conversation swung around to his instruction, and I asked him how it was going. Yes, he went faithfully every week. There were 3 of them who had. Again I reminded him of the promise of a raincoat that he would get the day he is baptized, and his eyes just twinkled.

After he left, Damaris came in to make up my bed

and sweep the room. She is about 17 years old and we think very highly of her. She was not one of the best in her class. Many were the times last year in grade 8 (roughly) tears came because the answers in arithmetic were wrong, or her English book was full of corrections. It wasn't because she did not try, no, it was just too much to master. But this year there have not been those tears. She has been working for us and has shown aptitude to wash clothes and iron, to cook, to sew and to do many other things, even if our ways were not what she knew and was used to doing. She learned very quickly and after one had shown her once she could do it. Best of all, she has a contagious laugh. She loves a joke or a prank. When she laughs one sees all of her even white teeth, and her eyes disappear into two lines. So we often tease her or say something just to make her laugh.

We talked about the privilege and help it was for the girls to have such a school as the girls' boarding school. There are so few girls in comparison to the many round about who have the chance to attend school. We both felt it was not so much the knowledge of books that mattered in the end, but it was the whole spirit one found in the school. It was summed up in the great commandment that Jesus taught—to love and help one another. We also thought that one as a Christian ought to be clean and orderly, that one should have nice homes and surroundings. In the last 8 years the school has been rebuilt and is so attractive now. It gave the girls incentive to keep their rooms clean, to have flowers, curtains and other things to give it a "homey" touch. In Damaris one can see the result of that influence. As we have opportunity to visit the homes the girls have established after they have left the girls' school and have gone back home we can see the difference of those who have been to school and those who have not had the privilege.

We spoke about what the school wanted to instill in the girls, that to live as a Christian was to receive strength and grace to live in the daily routine a mother finds in her home as regards her children or the other tasks she must always do. Together with this the girls have many opportunities to develop the talent and poise to lead a meeting or conduct devotions. All this gave me a renewed vision of what the school had to offer to these people.

Later on came Malam Audu. He is the African who teaches all of us missionaries the correct pronunciation and usage of the Hausa language. He does not know grammar and the why and wherefores of the language, but he knows Hausa nevertheless. What is more, he has a remarkable fund of knowledge of nature, places and events, that is surprising at times. He is a man, illiterate and unread, as one might say, in our books, yet full of knowledge in many respects. He is a Mohammedan, of

(Continued on page 13)

LUTHERAN FESTIVAL IN INDIA

Consecration of Bishop R. B. Manikam

By Doctors Henry F. Schuh and George Schultz

We have heard "The Song of the Waves." That is the literal meaning of the word "Tranquebar," which has been a pivotal event on our trip.

Meetings of the Executive Committee of the Lutheran World Federation are now going on in Madras, timed and placed to enable the leaders of World Lutheranism to attend the festivities at Tranquebar. No complete listing of persons present will be attempted, but among those who were prominent were Bishops Lilje, Beste, and Haug (all of Germany), Ysander (Denmark), and Malmstrom (Sweden); Presidents Schuh, Fry, Schiotz, Benson, Lohe (Australia); Executive Empie (NLC), Lund-Quist (LWF), Baetz (World Service, LWF), Birkeli (World Missions, LWF), Vajta (Theology, LWF), Visser 'd Hooft (WCC); representatives of churches in New Guinea (ALC's Missionary Reitz and Pastor Meleng), Indonesia, China, Africa and countless other places.

The occasion was the 250th anniversary of the landing at Tranquebar of the first Lutheran missionaries in India. Danish King Frederick IV sent Bartholomew Ziegenbalg and his co-laborer Pluetschau to India in 1707 to preach to the Danes who had established a colony at Tranquebar. Though his service in India was limited by his early death to 20 years, he did more than he had been sent to do. Learning the Tamil language, he brought the Gospel to the Indians and started a missionary movement which today finds 600,000 Lutherans in India. Of the total population of 370,000,000 people in India, about 10,000,000 are Christians.

The festivities began (after an all-night train ride from Madras which the more generous Europeans and Americans refer to as "rugged") with the laying of wreaths on the graves of the early missionaries. Lectures and discussion of mission topics consumed the morning. The afternoon session was given to a discussion of theological negotiations between representatives of the Lutheran churches of India and the Church of South India, made up of former Methodists, Presbyterians and Anglicans, among others. Under the presiding of Bishop Hans Lilje, formal speeches were given in the New Jerusalem church, erected in 1717, by Rev. W. Hellingner, of the Leipzig Mission Society, Rev. S. W. Savarimuthu, Indian pastor of the Tamil Lutheran Church, Principal Russel Chandran, Indian head of the Theological Seminary of the Church of South India, Dr. Franklin Clark Fry, president, United Lutheran Church in America, and Dr. Ernst Sommerlath, chairman of the Collegium of the Evangelical Lutheran Mission at Leipsig.

The second day of festivities (following a night in the sleeping cars which were parked on a siding sans electricity and water; Tranquebar is a small village and hotels are unheard of) started with the elevation of Dr. R. B. Manikam to be the Fourth Bishop (first National) of Tranquebar, which also makes him head of the Tamil Lutheran Church. To Americans, quite unaccustomed to the rites of elevating bishops, the service was interesting, to say the least.

Rites began with the blowing of trumpets at 5:30 and the tolling of bells at 7:30. At 9 a.m. the procession moved to move from New Jerusalem Church. In the guard were a contingent of Indian girl scouts (an elephant became an unrehearsed and unexpected participant at this point), about 50 pastors of the New Jerusalem Church, pastors of other Lutheran Churches in India, guests from foreign lands, and, lastly, Bishop J. Sandegren and Bishop Designate R. B. Manikam. The procession moved several blocks through the street and then to the Dansborg castle. There, in the open inner courtyard, a "church" had been built of small tree trunks supported by woven palm leaves, seating over 1,000 people.

The service was in the Tamil language, but one of the features of it was the reading of 26 scripture passages in 26 different languages represented by those in attendance. After a sermon by the retiring bishop, Dr. Manikam was invested with the cross, the robes and the keys of his new office, and was handed the bishop's staff. (One of your correspondents, who was admittedly more impressed by the details of the function than by its solemnities, observed that since Bishop Sandegren was a very tall man and the bishop's staff towered above his head, after it had been handed to the new bishop, a shorter man, the staff was taken off the platform, a section removed, and returned to the new bishop at a height more compatible with his stature).

At that point many of those present adjourned to the local churches for communion services, one in English and one in Tamil.

The afternoon was given over to a festival meal consisting of two formal lectures, addresses of greeting and farewell, numerous musical numbers, and 18 games including those from the King of Denmark, and the King of Sweden, presented by the Swedish Ambassador. Many churches and church organizations. The Church of Hannover presented to the Tamil Lutheran Church the baptismal font at which Zeigenbalg had been baptized. One of us (the reader can probably guess who) included in the afternoon program a refreshing drink from the Bay of Bengal, riding waves which developed into a ferocity in the Indian Ocean.

The American Lutheran Church and its affiliate, the South Andhra Lutheran Church, were well represented. A caravan of 55 missionaries, Indian pastors and church workers drove 300 miles from our field. They arrived with full camping regalia but abandoned it in preference to a nearby church. They slept on cots, pews and benches, cooked their own Indian food, boiled their own drinking water, and had or created most of the conveniences of home, including electricity generated on their portable generator.

It was a tired group of Lutherans that was transported by train and car from Tranquebar to Madras. The festivities ended, but one that was richer in experience.

A SOLILOQUY IN A CORNFIELD

Continued from page 1)

in the last two fiscal years. Storage costs are presently running at about \$900,000 a day." Truly, Almighty God has flung open the gates of His store-house and is cascading down upon the U. S. an unprecedented plenty, plenty of corn, wheat, rice, beans, cheese, meat, cotton, etc.—a plenty, far too much for our own use. We don't know what to do with it. We store it away under lock and key, slowly and surely it deteriorates and grows rancid. There is "too much of plenty."

Too Little of Enough

Then there chased across the screen of my mind images of graphic pictures, scenes actually seen and vividly imagined, yet squaring faithfully with the existing facts. I saw the Arab refugees, almost 1,000,000 of them, among whom I had lived and labored for well over eight years. The sight of them, their haggard faces, emaciated limbs and skeletal bodies haunts me night and day.

The Lutheran last fall, November 16th Professor Traver made the factual comment: "Arab refugees are victims of injustice." Who is guilty of this injustice? At any rate, the United Nations has assumed a share of responsibility for them and provides each refugee with a daily ration of 1,360 calories. Is that enough? "Enough depends upon the age of the recipient and the nature of the work that he does."

The encyclopedia says: "An estimate of the daily food requirements of a man of average weight (150 lbs.) doing an average amount of work is 2,850 calories." 1,360 calories a day is a bare minimum subsistence ration. 1,360 calories a day is "too little of enough."

A Horseman Called "Hunger"

The wheels of reflection moved quickly. Picture follows picture. I saw again the multitudes of undernourished and hungry people in India as I had seen them early in 1955. I was transported back to Vienna, Hungary, Yugoslavia, West Berlin, etc. and saw once again long queues of pathetic refugees from behind the Iron Curtain—emotionally grateful for a slice of bread, a bit of butter, a ration of rice, a piece of cheese. I saw the heart-rending want of vast numbers of the homeless people of Korea and Southeast Asia. I saw a horseman called "Hunger" dashing madly and recklessly over wide areas of the world, spreading discontent, revolution, destruction—death-blazing a wide trail for godless Communism.

One of every 60 people on earth is a refugee! One of every 10 Lutherans in the world is a refugee! Two-thirds of the population of the world goes to bed every night undernourished and hungry! One-third of the world's people goes to bed agonizingly hungry every night.

Here—"too much of plenty"—much too much of it. There—"too little of enough"—much too little of it.

When God Speaks

I saw a MAN standing on a high, high hill. Above His head was a lustrous halo. With one outflung arm He gestured towards those areas in which live such as have "too little of enough." Piteous cries for bread rang in His ears. With eyes of ineffable compassion He beheld the hunger-ravished, emaciated bodies. With His other arm He pointed directly to the United States of America. He saw not simply sufficiency but profusion, not merely "enough" but "too much." His eyes lingered upon those bins and granaries and warehouses choked with surplus produce. He saw it in one all-embracing, discerning glance—"too much of plenty" and "too little of enough."

Suddenly a voice broke the deep hush that brooded over the cornfield. He was speaking to the people of the U. S. A. I was spellbound. My ears tingled. My heart burned within me. No pen of circumscribed mortal, however talented, could capture the cadences and attributes of that voice. There was music of heaven in it yet it gave an awesome mandate, it throbbed with nameless compassion yet was charged with stern compulsion. There was wistfulness and winsomeness in it yet it spoke an inexorable warning. To some, sadly limited in number, He said in effect: "As you fed the hungry you fed ME, as you gave drink to the thirsty you quenched MY thirst. What you did to the least of these my brethren you did to ME. You are blessed of my Father. You shall inherit the Kingdom."

Iron now entered into His voice as He spoke to others, in vast majority: "As you denied bread to the hungry, you denied bread to ME, as you denied drink to the thirsty you denied drink to ME. As you neglected or spurned the least of these my brethren you neglected and spurned ME. Depart from ME, you cursed, into the everlasting fire prepared for the devil and his angels." Read Matthew 25:31-46.

Issues Are Tremendous

The figure of the MAN slowly receded and then evanesced, but the words that He had spoken were incised, as in marble, upon the heart. Let them never be obliterated by capricious winds of complacency and unconcern and driving rains of callousness and nipping frosts of selfishness. The issues are too tremendous—too far-reaching! Human lives are at stake! Our own spiritual well-being and eternal testing is involved! There is no evading of these issues. The Man has spoken from His lordly eminence. There is a frightened finality to His words.

Mark 8:36; "For what does it profit a man to gain the whole world and forfeit his life?" For what does it profit the United States of America to achieve the stature of a colossus among the nations of earth—to tower above all others in armed might, financial resources, inventive genius, academic advancement, to have the highest standard of living known in history, etc., perhaps even to resemble a gnome and yet spiritually to remain a

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The Penitential Psalms

By Robert N. Hansen

INTRODUCTION: This wonderful and precious book of our Bible which we call the Psalms was to the Hebrew his hymnbook. Most of us are aware of this fact to some extent. In fact, there are some similarities between our hymnbook and the book of Psalms, particularly in classification. Pick up a hymnbook and page through it, you will notice that the hymns are classified under certain groupings—hymns of praise, prayer, Advent, confession, etc. Now if we were to go into a thorough study of the book of Psalms, we would find that the individual Psalms can be “typed” or “grouped.” Perhaps you notice this fact as you read various ones. For example, you easily notice that the “tone” of the twenty-third Psalm is very different from the twenty-second Psalm. Because of the different emphases and style of individual Psalms, Biblical scholars have “classified” the Psalms into various types or groups. There are Psalms of trust, Psalms of praise, Psalms of thanksgiving, Messianic Psalms, Wisdom Psalms, Psalms of lament, and Penitential Psalms among others.

It is this latter group—the Penitential Psalms or the Psalms of penitence—that we are going to study now. With the Lenten season and its emphasis of confession and penitence, it is appropriate to make at least a brief study of these Psalms of penitence, which are Psalms 6, 32, 38, 51, 102, 130, and 143.

PSALM 6

Reading this Psalm we find in its ten verses an example of the elements of confession or crying to the Lord for help and relief, and also of assurance of pardon or help. This Psalm of David was apparently composed during a very serious illness. It is a fitting approach to God in any special need or trouble. It has been on the lips of many Christians in trouble, and it stands at the head of the list of the seven Penitential Psalms.

The Psalmist pleads to the Lord for mercy—for grace—for healing. He gives evidence of being sick in body and soul. Now in Old Testament times it was common to view sickness or misfortune as a sign of God's displeasure or as a result of some sin. Further revelation in the Bible and certainly the words of Jesus tell us that this is not necessarily true. All of us know, of course, that there are some physical diseases which do come as a direct result of particular sins—for example, certain sexual sins may result in disease, or again, if we do not properly care for our bodies, if we live at such a pace as to lower resistance to disease, disease may be the result. On the other hand, we know that disease and sickness is very prevalent in our world, even as it was in

the days of Jesus. And according to New Testament revelation, it would seem that sickness and suffering are a part of this imperfect human life here on earth—something to be endured as such. God does not arbitrarily send them as punishments. This does not mean that God cannot use a period of sickness or suffering as a means of strengthening faith and trust in Him. Christians certainly believe that “in everything God works for good with those who love Him.” (Romans 8:28) This subject of sickness and suffering in the life of a Christian is one so vast and complex that we will leave it with these few brief statements.

We do notice that David, the writer, in this Psalm seems to feel that he may be responsible for his condition because of some sin. He says “his soul is very troubled.” David, although generally a character of high quality in the Bible, did have his weaknesses and his sins. (We shall see that more particularly in the study of Psalm 51.) Whatever the case here, the result is that David is driven to God on his knees—he turns completely to the Lord for hope and help. He pours out his burdens before the Lord—how he has wept in his condition—how his grief is almost more than he can bear. He cries out: “O Lord, how long?” This is a phrase frequently used by Psalmists and the prophets which seems to indicate that the limit of endurance has been reached. How long before relief will come—to be his thought.

David asks for deliverance from death. (“O Lord, save my life”) also in order that he might continue to be able to worship and praise God. (See Psalm 5). We must keep in mind that this is B. E.—Easter. In the Old Testament time, for the most part, there was no clear expectation of resurrection, and the concept of immortality is there. Certain thoughts of resurrection are present in the Old Testament—in Job 19; Isaiah 53; in Daniel and elsewhere. These high points of revelation seem to be the exception and were not grasped generally by the Hebrews. The “grave” or “Sheol” was thought of as the abode of the dead to which all went upon death. Therefore, David, with this in mind, asks for renewal that he may still serve the Lord.

May we not misunderstand that David is trying to bargain with God? No—rather, he is presenting himself humbly into God's hands with this his prayer of confession. And God answers his prayer. God accepts his confession. David is given assurance of pardon of soul, and restoration of strength. And this becomes a great witness for God to both David's friends and enemies.

We who live on this side of Easter—who know the Lord Jesus Christ as a Personal Source of comfort and hope, because we know Him as our Saviour—can learn from this Psalm the necessity of daily coming to God and the joy of forgiveness.

We begin this week a series of studies on the Penitential Psalms by Pastor Robert Hansen of Oregon, Wisconsin. J. W. N.)

AMBASSADORS FOR CHRIST

Next Sunday, February 26, is Youth Sunday. If you haven't already made plans, you had better hurry.

Pastor Robertson offers the following thoughts on the Luther League theme and text for 1956—"Ambassadors for Christ," 2 Corinthians 5:16-21.

I. Jesus Christ Makes Us New Creatures.

- A. As such we have a **new outlook** on life (v. 16)
- B. As such we have a **new nature**. (v.17)
- C. As such we have a **new purpose** in life. (vv. 19b-20)

II. "All This Is From God." (v. 18)

- A. God made peace possible between us and Himself (between the world and Himself) through Jesus Christ. (vv. 18-19a, 21)
- B. He has given us the message of the possibility of such peace with God (v. 19b) and has assigned to us the task of bringing that message to others. (v. 18b)

III. We Represent Christ (v. 20a)

- A. God is using us in making His offer of peace to those who are estranged from Him by sin.
- B. By this God-given authority we beseech **you** to be reconciled to God. (v. 20)

The following thought-primers are also provided by Pastor Robertson:

Ambassadors are chosen—they do not volunteer.

God has chosen us—we did not volunteer.

- 2. Ambassadors must know all they can about their own government and about the people to whom they are sent. The more intimately we know God, the more we know of the needs of the unsaved, the better ambassadors we will be for Christ.
- 3. Ambassadors do not speak on their own authority, but on the authority of the government they represent. Jesus Christ is our Authority when we encourage others to accept His terms of peace.
- 4. The value of an ambassador depends on how faithfully he represents his government to those to whom he is sent. We will be effective ambassadors for Christ to the degree that others can see Jesus in us.
- 5. Governments stand by their ambassadors. Jesus Christ said, "Go therefore . . . and lo, I am with you always to the end of the age." (Matt. 28:19-20)

Reports from several congregations show that leaguers have participated in the worship service on Youth Sunday by reading the opening and closing prayers, the introit, the collect, and the Epistle and Gospel besides delivering short sermonettes. Leaguers can also participate providing special music and serving as ushers.

You are free to arrange your service to meet your situation but remember it is Youth Sunday and the offering should go to the mission projects of the Luther League.

SHALL WE KEEP LENT?

"Keep Lent?"

You mean us?

We aren't Catholics!"

Is this your response to the question, "Shall we keep Lent?" If it is, your almost instinctive reaction against certain Roman abuses may be depriving you of a rich spiritual experience and real Christian growth.

We admit that the mere dusting of the forehead is of no value. Yet, if your Roman Catholic acquaintances came to school last Wednesday with traces of ashes on their foreheads, it at least indicated that they had been to church while many a Lutheran young person—not to mention the oldsters of his church—let Ash Wednesday slip by like any other Wednesday even though in all likelihood there were services in his church that night. Lutheran freedom that results in indifference can hardly be called a virtue, even when contrasted to what we often refer to as Roman slavishness.

Granted that to deny yourself sundaes and then to sip a giant soda, or to give up movies and then to spend an extra night roller skating, is not keeping Lent but making a mockery of it. But so also is a selfish pursuit of your own interests and affairs, whatever they be, without regard for Christ and His passion.

Just to deny yourself things is not keeping Lent, but neither do you keep it by continuing as you are. Rather you must seek to fulfill the discipline of discipleship laid down by Jesus—to deny **yourself**, take up your cross, and follow Him.

This discipline of regular attendance at both the Sunday worship and the mid-week service, of daily Bible reading and meditating on His suffering, of demonstrating love and kindness to everyone you meet, and yes, even of denying yourself some external so that when you consciously refrain from it, you turn your thoughts to Christ, is profitable for spiritual growth.

Here is discipline with a purpose just as it exists in the classroom and in the army, or better yet as the creative artist imposes it upon himself that he may attain the high ideal of artistic perfection that he desires. It is what Paul is speaking about when he says that he pommels his body and subdues it. It is what we as Christians must demand of ourselves for it is the discipline of faith, and faith without discipline is deception.

Shall we keep Lent? If we do not, the sorrowful voice of Jesus will come also to us, "Could you not watch with me one hour? Could you not leave the desires of self for my holy fellowship? Would you not walk with me in my passion?"

Shall we keep Lent? Yes, we will keep it—not only in externals but also in spiritual fellowship with Christ our Redeemer!

J.W.N.

BY THE FIRESIDE

BLIND BARTIMEUS

Blind Bartimeus at the gates
Of Jericho in darkness waits;
He hears the crowd—he hears a breath
Say, "It is Christ of Nazareth!"
And calls, in tones of agony,
"Jesus, have mercy now on me!"

The thronging multitudes increase;
Blind Bartimeus, hold thy peace!
But still, above the noisy crowd,
The beggar's cry is shrill and loud;
Until they say, "He calleth thee!"
"Fear not, arise, He calleth thee!"

Then saith the Christ, as silent stands
The crowd, "What wilt thou at my
hands?"

And he replies, "O give me light!
Rabbi, restore the blind man's sight!"
And Jesus answers, "Go in peace,
Thy faith from blindness gives release!"

Ye that have eyes, yet cannot see,
In darkness and in misery,
Recall those mighty Voices Three,
"Jesus, have mercy now on me!
Fear not, arise, and go in peace!
Thy faith from blindness gives release!"
—Henry Wadsworth Longfellow.

ARE YOU A BLAMER?

The next time something does not
turn out just the way you wanted
it to, take the situation in your stride.
Do not dissipate your emotions and
drain your morale by blaming your-
self. What good can blaming do? It
cannot **correct** the situation. Above all,
do not blame somebody else! When-
ever you blame somebody else, you
are simply coddling your own ego.
Stop and consider the chronic blamers
you know. Not very popular, are they?
Take a look, too, at the people you
never hear blaming others. By using a
little self-control, they have acquired
the kind of a character that does not
need props. Which kind of a person
would you rather be? It is entirely
up to you which kind you **will** be.

—Whatsoever Things.

IT MUST BE DISCOVERED

The perennial life of Jesus is a mys-
tery whatever way you look at it. It
is not a thing that can be demonstrated:
it can only be discovered. It is an ex-
perience which comes by way of the
cross. There is no record that the cas-
ual bystanders saw the risen Christ
and there is no indication that such
will be the case today. He comes to
those who know him. The power of
his risen life is given to those who

have been at the cross with him. The
old hymn goes this way: "None but
the ransomed ever knew how deep
were the waters crossed." And no
others shall ever know, neither shall
any others ever know how bright and
green was the other shore.

World Christian Digest

CANCER

Condensed from "The Evangel"

My wife had cancer. You cannot
imagine the impact this blow had on
me, at a time when we were reaching
a spiritual peak in the building of
God's Kingdom in our community.

With relatively so few people in the
community willing to make the leader-
ship contribution my wife was success-
fully making, why had God now de-
cided to take her away? That was the
question which almost caused me to
lose my soul. It did not seem to have
an answer; and, reasoned from any
angle, it remained: **why?**

So low did my spiritual barometer
fall, that I began to doubt God. Things
like murder and suicide entered my
grief-torn mind, for even after many
Christian friends, singly and in groups,
had prayed and prayed for her, still
there was no change for the better.
She was dying.

Then, one day, as if reading my mind
she herself said to me, "Albert, I am
not getting any better, but I always
want you to remember this, whatever
God does is **well** done."

What a testimony for a young wo-
man with an incurable disease! It
had the effect of suggesting to me that
we had been praying selfishly—that
God wanted her. Why then should I
question what God was doing? Getting
on my knees, I told God that I was
sorry I had doubted Him, that I would
question no more; and I asked Him
for sufficient grace to bear whatever
came.

I rose up a different man and proved
that the grace of God is sufficient for
every need.

Albert L. Benjamin

"I took a piece of living clay,
And gently formed it day by day,
And molded, with my power and art,
A young child's soft and yielding heart.
I came again, when years were gone—
It was a man I looked upon.
He still that early impress bore,
And I could change it nevermore."

HIS WORKMANSHIP

By Arvilla McKenzie

O God, how strange it is
That Thou canst take
The grief of years,
The fuzzy circumstances,
And press them into one
Clear, plastic piece of beauty!

Missshapen days, and bent,
But melt to ornament
Thy heavenly chemistry
So that the irritating sand forgotten
Concealed within a greater prize
Of glorious alchemy.

Can God forget? He shapes the ho
Jangling, lost and scarred,
Into a bright new hourglass
Of eternity.

The piece is perfect: fired again,
Its early flaws forgiven:
God loves His work
Forgetfully.

—Wesleyan Yout

CHALLENGE

By Leroy A. Winters

The curtains have one great weakn
Whether iron or hate or bambo
And the challenge, "Greater works t
these
Shall ye do" was given to me
you.

If "faith like a grain of mustard se
Were encased in a rocket of pra
It could reach the hardest human h
'Neath those curtains of despair

"Bless them that curse you"
Is still a battle command;
So surely if we who dare will pra
That His Spirit contend in this
perate fray,
He will warm the hearts of our ene
And make of our foes our frien
—Free Metho

Two mothers, whose sons are
dents at Yale and Harvard, res
tively, frequently compare notes
to the progress of the young men
shown by their letters home.

"Henry's letters always send me
the dictionary," said one mother.
"You're lucky," sighed her fri
"My boy's letters always send me
the bank."

Mrs. Newlywed: "Have you any
slumps this morning?"

Butcher: "Slumps? What are the
Mrs. Newlywed: "I don't know,
my husband used to talk about slun
in the market, so I'd thought I'd
one."

A SOLILOQUY IN A CORNFIELD

(Continued from page 9)

ry, rather than a pigmy! It is not enough to release fabulous, steadily increasing surpluses in token acts and to do so spasmodically—that is much too of enough.

ares the land, to hastening ills a prey where wealth accumulates and men decay.”

erans hear and heed.

re the soliloquy ended. It was with mixed emotions I threaded my way homewards through the tawny cornstalks, guided by a luminous moon and twinkling stars. Mixed emotions! I felt a deeper pity and tenderness for those whom the MAN claimed as the least of his brethren. I was agitated by abasement and apprehension, by an overwhelming realization of God’s grace upon us, by an intense sense of obligation and mighty resolve to do something to fulfill that obligation. Clearer than ever I saw why God had deluged us with “too much of plenty” and the line of action that awaits of us.

Lutherans Have Responded

ixed feelings! Nevertheless, there ran through them fear and sure undertone—an undertone of gratitude. I recalled what Christians had done and were doing in the name of relief and in works of mercy—through a number of organizations. I whispered a “Te Deum” for Lutheran World Action. There flitted into my memory words of ULCA President Franklin C. Fry in his report to the Church for the biennium 1951-52. Speaking of works of mercy, he declared: “We can be humbly proud that Lutherans are the most sensitive and advanced among the Protestants of America in this typically Christian enterprise.”

Since the end of World War II Lutheran Action has contributed for its many-pronged program, especially overseas relief, \$43,000,000 in cash and \$48,000,000 in goods—stuffs, clothing and medicines.

Lutheran farmers in the Midwest through “All Lutheran Food Appeal” have gathered and given hundreds of thousands of bushels of corn and wheat.

More than 40,000 displaced peoples, particularly of Central Europe, have been rehabilitated and resettled and enabled to catch up the threads of normal life again in congenial environments in the U. S. A., Canada, countries of South America and Australia.

In the Holy Land alone 2,500,000—2,500,000 refugees and destitute have received clothing—a small number compared with the multitudes who have been clothed in Central Europe and elsewhere. I do not know how many Lutheran soup-kitchens, milk centers, welfare centers and clinics have been set up, but I do know that untold, harrowing suffering has been alleviated; nor can any man tell the number of lives that have been saved.

That is a notable record in the annals of Lutheran and Protestant Church history. From certain points of view it is the most significant development within Lutheranism since the days of the Reformation!

But Grim Need Persists

Notwithstanding all of this, desperate, grim need persists. Uncounted millions are still engaged in a life and death struggle. To equate the conditions of “too much of plenty” and “too little of enough”—that is the will for us and the expectation of us of the MAN on the high hill, and HE has put it into the realm of possibility for us to do more, much more, infinitely much more than has been done.

“When wilt Thou save the people?

O God of mercy, when?

Not Kings and lords, but nations!

Not thrones and crowns, but men!

Flowers of Thy heart, O God, are they;

Let them not pass, like weeds, away—

God save the people”

As I climbed the farm-house steps there floated to my nostrils the savory aroma of charcoal broiling steaks, boiling vegetables and fragrant coffee. And when we bowed our heads, my host asked the blessing, concluded with the petition: “...and make us ever mindful of the needs of others,” to which I responded with a fervent “Amen!”

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ACKNOWLEDGMENTS

	Total Received	Children's Homes	School General Fund	Home Mission	Indian Mission	Utah Mission	Foreign Mission
Total Synodical Budget \$275,282.00.	28229.00	87030.00	29940.00	61546.00	7800.00	1542.00	64115.00
Previously acknowledged	154568.09	15495.94	47269.27	13542.80	36307.60	5567.92	1051.76
Royal, Ia., Bethlehem Luth. Church	700.00	50.00	200.00	100.00	150.00	50.00	150.00
Council Bluffs, Ia., Our Savior's Luth. Church	300.00		150.00		75.00		75.00
Indianapolis, Ind., First Trinity Luth. Church	300.00		100.00	50.00	75.00		75.00
Chicago, Ill., Mrs. Metha Knudsen in memory of Jens Mikkelsen	5.00						5.00
Rockfield, S. D., St. Paul's Luth. S. S.	16.00	16.00					
Waupaca, Wis., Valborg Johnson of Bethel Ladies Aid	1.00				1.00		
Waupaca, Wis., Trinity Luth. Church	373.63		100.00	73.63	100.00		100.00
Blair, Nebr., Dr. and Mrs. C. B. Larsen in memory of Dr. H. F. Swansen	2.00		2.00				
Audubon, Ia., Ladies Aid of Our Savior's Luth. Church, in memory of Rev. James C. Peterson, a former pastor	15.00					15.00	
Easton, Calif., Immanuel Luth. Church	200.00		200.00				
Blair, Nebr., from "X"	50.00	10.00	15.00		15.00	5.00	5.00
Hampton, Nebr., Immanuel Luth. Church \$50 for the Elk Horn Children's Home and \$50 for the Oaks Children's Home	100.00	100.00					
Denmark, Wis., Our Savior's Luth. Church	1000.00	100.00	400.00	100.00	200.00		200.00
Jacksonville, Ia., from a friend, Bethlehem Church, a thankoffering for restored health and other blessings	5.00						5.00
Exira, Ia., Exira Luth. S. S. in memory of Mrs. Rev. Stanley Larsen's father, Jens Mikkelsen, Chicago	10.00				10.00		
Washington Island, Wis., Trinity Luth. S. S.	17.00				10.00	7.00	
Cushing, Wis., Cushing Luth. Church in memory of Victor Swansen	45.00		20.00	25.00			
Westbrook, Me., Rev. and Mrs. Elmer Anderson in memory of John Kaldahl, Ruskin, Nebr., brother of Mrs. Anderson	10.00					10.00	
Westbrook, Me., Trinity Luth. Church in memory of John Kaldahl, Ruskin, Nebr.	10.00					10.00	
Atlantic, Ia., St. Paul's Luth. Church	250.00		100.00		75.00		75.00
Omaha, Nebr., Miss Dorothy Jensen in memory of Mrs. A. P. Miller and Mrs. I. Thos. Petersen of Omaha, and P. H. Sorensen, Blair, Nebr., and Rev. James C. Petersen, Salt Lake City	10.00				5.00	5.00	
Easton, Calif., Mrs. M. Rasmussen in memory of Sam Sorensen	5.00						5.00
Easton, Calif., Miss L. Rasmussen in memory of Sam Sorensen	5.00						5.00
Fremont, Nebr., Mr. and Mrs. Henry Hendrickson in memory of Pastor James C. Peterson	5.00					5.00	
Clifton, Ill., the Luth. Ladies Aid in memory of Niels Sorensen	5.00		5.00				
Ord, Nebr., Pastor and Mrs. C. Jeppesen in memory of Rev. James C. Peterson	2.00						2.00
Fremont, Nebr., First Luth. Church in memory of Miller Andersen \$5.							
Geo. Bry \$5, Chris Jensen \$5, Ferdinand Struve \$5	20.00				20.00		
Fremont, Nebr., Mr. and Mrs. J. P. Johnsen and Mrs. P. C. Johnsen in memory of Rev. James C. Peterson and Mrs. Henry Jensen	10.00					10.00	
Elk Horn, Ia., Elk Horn Luth. Church	400.00		200.00		100.00		100.00
Farmington, Minn., Farmington Luth. Church	500.00		200.00	100.00	100.00		100.00
Milwaukee, Wis., Kingo Luth. Church	125.00		75.00		25.00		25.00
Oakland, Calif., Dorcas Ladies Aid of Our Savior's Luth. Church	30.00					10.00	10.00
TOTAL	159094.72	15771.94	48836.27	14191.43	37268.60	5659.92	1101.76

	Total Received	Japan Mission	Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. 1956	Foreign Missions
Budgets:	20227.00	16000.00	10000.00	15000.00				43399.00	
Previously acknowledged	47390.98	14642.11	8197.56	9650.43	13367.48	438.24	101.98	249.38	743.80
Sidney, Mont., Mr. and Mrs. Merrion Simonsen for a building on a lot purchased at Sogomo. Given in memory of Rev. James C. Peterson, Salt Lake City, Utah	16.00		16.00						
Waupaca, Wis., Bethel Ladies Aid in memory of Dr. H. Inadomi	25.00	25.00							
San Gabriel, Calif., Mr. and Mrs. Harold Hansen for Rev. Morck's work	25.00		25.00						
Hampton, Nebr., Immanuel Luth. Church for Rev. Paul Johnsen's Chapel	42.65	42.65							
Chicago, Ill., Mr. and Mrs. Ingvar Landbo in memory of Jens Mikkelsen of Golgotha Church	5.00			5.00					
Omaha, Nebr., Pella Luth. Church	5.50							5.50	
Poy Sippi, Wis., friends and relatives in memory of Emma Petersen, Saxeville, Wis.	10.50			10.50					
Sleepy Eye, Minn., Trinity Luth. Church	73.10							73.10	
Easton, Calif., Mr. and Mrs. Chris Fries in memory of Mrs. Fritz Christensen	2.50			2.50					
Clifton, Ill., Luth. Married Couples Club	5.00		5.00						
Fremont, Nebr., First Luth. Church	175.77	154.77	21.00						
Fremont, Nebr., First Luth. Church for a hospital in Sudan	50.00				50.00				
Sidney, Mont., Pella Foreign Mission Society	418.44	59.22	300.00		59.22				
Northfield, Minn., St. Peter's Luth. Church	104.00	26.00	26.00	26.00	26.00				
Oakland, Calif., Dorcas Society of Our Savior's Luth. Church	55.00	15.00	20.00	10.00	10.00				
TOTALS	48404.44	14964.75	8610.56	9704.43	13512.70	438.24	101.98	327.98	743.80

"Forward with Christ" receipts \$190,752.64.

Harvey Park Mission, Denver, Colo., Chicago, Ill., Frances and Edwin B. Jorgensen in memory of Jens Mikkelsen of Golgotha Church, \$15.00. Received with thanks. Blair, Nebr., Febr. 11th, 1956. H. J. Hansen, Treas.

NEWS AND NOTES

(Continued from page 6)

many such members. God bless her memory.

There were the usual Christmas festivities this year. In Oaks there was the school program to a full house in the gym, the Sunday school candle lighting service in the church, the evening with the children in the Mission Home, and the Christmas Day worship with Holy Communion. In places away from Oaks there were the festivities in the Bull Hollow Chapel, the Dave Russell home, the Flint Chapel and the Holland School. The place, which saw the largest attendance of Cherokee folks, was Bull Hollow Chapel, where there was in attendance about 125 over against 70 of a year ago. A third of them had to

stand up packing the little chapel. A very nice program was presented by the children of the mothers who meet once a month at the chapel for the women's club. The spirit of Christmas at all these Christmas festivities was heightened through the many gifts made possible by friends in many of our congregations and a couple of ALC congregations here in Oklahoma, as well as by the bags of candy and peanuts with their effects in more ways than one.

In the New Year. With Christmas past, attention is again being given to some of the details of church work, such as the annual meeting of the congregation, which was held Sunday, Jan. 8th. The usual reports showed some of the activities of the past year. From these we learned that the present membership consists of 82 confirmed mem-

bers and 138 baptized souls, that the total income for the year was \$3,150.00, which also includes that of the Sunday school and helping hands, that the Sunday school has an enrollment of 125 children and adults, and that the helping hands have been busy as usual with many activities. Roscoe Rusk, president, Mrs. Austin Dixon, secretary, and Alfred Jensen, treasurer, were re-elected to the executive committee of the church board. It was decided to place the memorial gifts received in memory of Mr. M. A. Sweet, who passed away last spring, and Mrs. Florence Lamont, who passed away at the close of the year, in the organ fund. And thus it can be seen that the activities in the Oaks church are very similar to those in any congregation. May faithfulness in Christian humility be its characteristic mark.

S. S. K.

OUR FOREIGN MISSION FIELDS

(Continued from page 7)

sa tribe, in contrast to the "animistic" tribes we among. He is not wealthy—often his clothes are dirty. He does not farm, but lives rather by a typical Hausa characteristic. As he sits with crossed and talks, one can't help noticing his there are so many gaps among them, and those does have are red, discolored by the kola nut, a stimulant which reduces hunger.

I wonder, as I have before, just what, deep his heart, he thinks and feels about Christianity. been brought up as a good Mohammedan, be it is the truth. Now his job is to teach Hausa. We Bible as one of the books for reading material. we want to prepare a sermon or talk, often in the ng we get help from him. Therefore, he has the gospel message many times and knows it all, ng us if a mistake has been made. Outwardly, Mohammedan, but, perhaps, some of God's Word en root and will someday bring fruit. How many ve not spoken to him directly?

Sigrid Frandsen, our new missionary, has not e to study with him, and after greeting us, ac- to their Hausa custom, he is going home. "Sa'a " he says as he goes. (Luckily—no work.)

erforce, one of the teachers or "malams" as we Hausa, came in. I had called him to ask him some needed for our school statistics to the govern- He is at our girls' school, a kind of headmaster. an evangelist, at first, but attended a short course Thers in 1949 and has taught since. In 1952-53 he months at a government training center for study. We have been so glad for him, for his re- lity and Christian witness in his work. At a g school there is much more to do than merely n a class. One is surrounded by children 24 hours day. This year there are over 110 girls and it that "life is never dull because anything can hap-

only is he a teacher, but he has been chosen as the 6 church leaders in Numan, who, together e pastor, care for the welfare of the church in its aspects. Besides this he was also chosen from his as a councillor in the political district council. busy man, but very conscientious in all he does. ildren respect and honor him, and still he is a an who feels deeply.

In the afternoon, many of the girls were sitting on the front porch. It was soon school vacation and the sewing and knitting of their handwork periods must be finish- ed before the girls could go home, so there was a real "hum and buzz" round about. Some of the smallest girls came along just to be in the midst of the excitement, and among them was Mbokti. She has a mischievous look and yet she can have a blank expression, almost saying, "Who? Me?" if one of the girls tells on her. When she is shy, she is so cute, standing self-conscious- ly, scratching the back of her right ear with her finger. Sure enough, Mbokti had found a pin and was sticking the girls with it. To help her use up her energy, she was brought in to me where I was working alone, so she could color in a book and not disturb the others. There wasn't any remorse, much less a sign to show she had been the sinner. She innocently colored in the book.

In the beginning Mbokti was a problem, unwilling to work or do what the others did—routine duties are a necessity at such a school. But Mbokti was used to free- dom, and not get up when a bell rang, or eat when a bell rang, or do the rest of the hundred and one things one did when a bell rang. So she found herself punished more than once, because she had disappeared in the morning to enjoy life, rather than work with the other girls in her group. She gradually fit into the school life, even voluntarily doing extra work to earn money, when there was an occasion for the girls. But her mis- chievous nature was still there.

One day Bbokti had found on the steps a tin of red paint and several spoons waiting to have numbers paint- ed on. It was tempting to paint on them, getting almost as much on herself as on the spoons. Another day the smaller children were helping wind balls of cotton thread for knitting, when suddenly there was a noise and confusion as Mbokti and Maria tumbled on the floor, rolled up in cotton thread, beating each other with all the strength they could. They were separated and Mbokti was led out of the room. But before she went through the door she stuck her tongue out at Maria.

One could go on, but underneath there are potential- ities and a soul that will develop and grow. She is per- haps 9 years old, too young to foretell her future yet, still we see signs of imagination, initiative, and "life." What goes on behind those dark round eyes and little button nose, one does not always read, but we trust that God's Spirit will work in her heart to produce that "light that can shine before men so that they will glorify Him."

Statistical Reports from pastors hing in rather slow, only 45 so (b. 10). Only 20 short days to 1! Please help us in this work g prompt, and also in filling e blanks completely and cor- Leaving out some important fig- en necessitates writing an in-

quiry and makes extra work for all concerned, besides delaying the tabula- tion. If your blank has been lost, just ask for another from your statistician. This also applies to secretaries of va- cant congregations.

Sincerely yours for sound statistics,
P. C. Jensen, Blair, Nebr.

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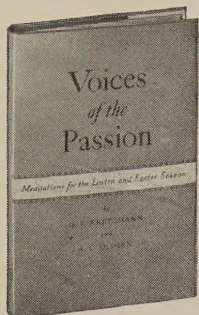
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1956 LENTEN READING



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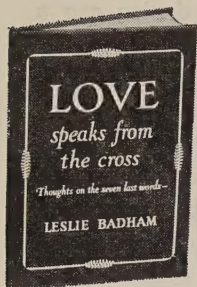
By O. P. Kretzmann
A. C. Oldsen

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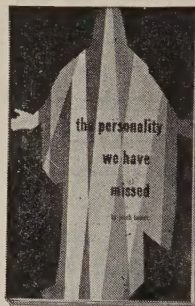
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By Jacob Tanner

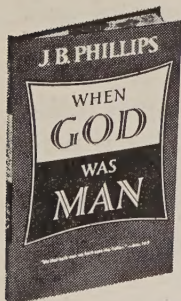
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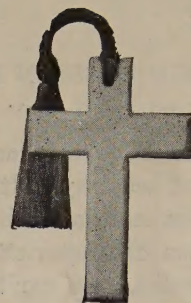
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